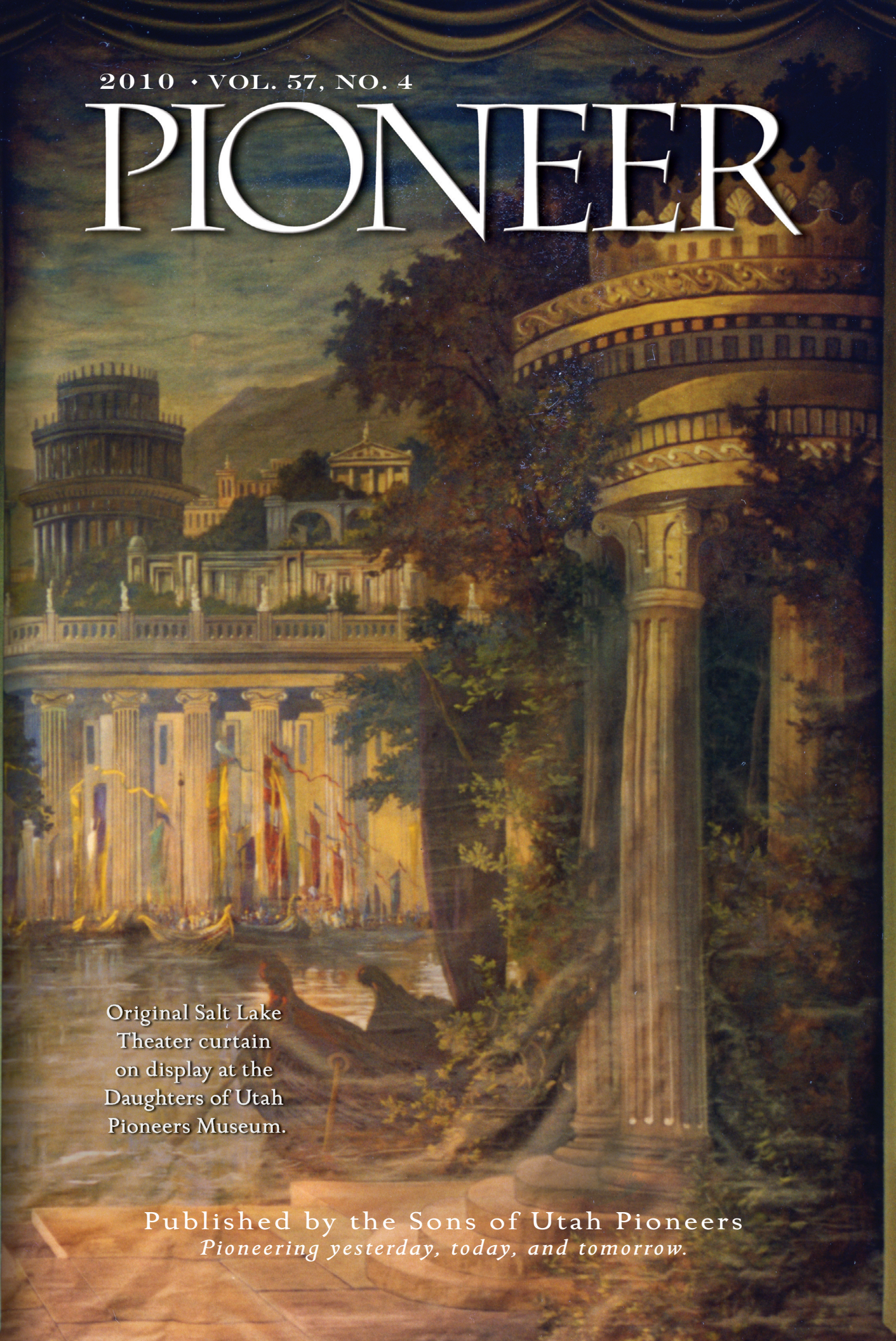


2010 • VOL. 57, NO. 4

PIONEER



Original Salt Lake
Theater curtain
on display at the
Daughters of Utah
Pioneers Museum.

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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❖ PRESIDENT'S MESSAGE

by Dil Strasser

I started out my year as President of SUP trying to decide what I was to learn to become more like my pioneer ancestors. This search has led me to the following:

First, our ancestors were commanded to record what happened to them in their lives—the trials, sacrifices, suffering, but also the joys, happiness, and accomplishments. Why? So their experiences would be remembered.

And second, it is up to us to discover them—what moved them and what was important to them. How can I make these values part of me or how can I become like them? I suggest that we, as individuals, can do much to make a difference. Has any individual, family, or community become better because we have discovered the values of our pioneer ancestors? Have my family, children and grandchildren learned about these pioneer ancestors?

My theme this year has been “How much do I love my pioneer ancestors?” I believe those ancestors who have gone before us are interested in us and our future. What are we doing with our time? Do we care enough to discover them, remember them, and become like them—a better, kinder, more caring people? The secret is changing to do better. Do you keep a journal so your family will remember important things from your life?

How important is my pioneer past to me? Is it important enough to make sure my children and grandchildren have knowledge about these past ancestors?

Some of the SUP activities this year include:

- Chapters strengthened by personal training for all members and by adding new members to chapters.
- Five new chapters were chartered, helping to give men, their families, and communities the pioneering spirit, opportunity, and experience.
- Steps were taken to attract more and younger members by encouraging different types of chapters, i.e. Family, Hybrid, Family Association, and Virtual Chapters.
- A number of new monuments were dedicated by various chapters in historic pioneer locations.
- We cooperated with 15 sister organizations learning how to preserve our pioneer history and build our future by helping each other.

- A dinner program was held in February to thank and honor our sweethearts.
- Bill #132 was passed by the legislature to honor the pioneers by putting markers and naming their trail on the Utah State map.
- In July we remembered our pioneers arrival into the SLC valley with Brother Brigham's Ball, the Days of '47 Parade in which SUP Chapters walked with handcarts, and the annual Tabernacle Sunrise Service that is organized by the Salt Lake Pioneer Chapter.
- We enjoyed taking our families back in time at the “This Is the Place Heritage Park SUP Day.”
- The annual Symposium was held with enlightening information from Dr. Wilfred Griggs, Dr. Ray L. Huntington, Elder V. Dallas Merrill, and others about “Pioneering from Adam to the Millennium.” Elder M. Russell Ballard of the Quorum of the Twelve Apostles was the Keynote Speaker.
- Over 200 Scholarships were given to students in need to foster their dream of higher education.
- A special Veteran's Day program was held to remember and to honor our SUP Veterans who served for our country.
- A successful National Convention was held in St. George to see friends, learn, tour historic areas, and elect a new National president elect.
- The *Pioneer* magazine has grown in size, quality, and recognition.
- The acquisition of an extensive “Pony Express Collection” is the first step in plans for a SUP museum.

SUP has had a wonderful year of change for the future. I thank the wonderful SUP members for the opportunity of serving this year as National President. I have enjoyed visiting almost every Chapter, been to many activities—from dinners to Monument Dedications, to Tours, to Treks, to great speakers. But most of all I have made many new friends who care about our pioneer past, present, and future and who want to preserve and pass the heritages on to future generations. ▣

THANK YOU FOR MAKING A DIFFERENCE!



P R E S E R V I N G

Historical Collections

by Kent D. Lott

This issue of *Pioneer* features museums and historic sites that seek to preserve the history and artifacts of the early Mormon pioneers who settled the western part of the United States. Many museums and historic sites have been developed to memorialize the Mormon pioneer trek, and some of these are featured in this issue, along with a comprehensive list of museums and sites in the various states of the Midwest and West where the trek took place and where pioneers established settlements.

The word *museum* is from Latin, the original meaning being “library or study.” As it has evolved, the word has come to mean specifically a building or institution that contains and takes care of a collection of artifacts of artistic, scientific, or historical significance and makes them available for public viewing. Buildings such as the Pioneer Memorial

Museum in Salt Lake City, which houses the collections of the Daughters of Utah Pioneers, have been constructed for the specific purpose of housing and displaying historic art, photographs, artifacts, and written histories.

Another type of museum is a house or building that is of special architectural interest, or the birthplace or home of a famous person, or a house with an interesting history. A collection of these houses or buildings, either original or reconstructions, in a large outdoor site, is an open-air museum. An example of this is “This Is the Place Heritage Park,” the location of the site where Brigham Young first viewed the Salt Lake Valley at the conclusion of his vanguard pioneer trek and declared, “This is the right place.” Another example is the “Pioneer Village,” originally developed by the Sons of Utah Pioneers and now located at the Lagoon amusement park in Kaysville, Utah.

Although many today have no personal connection with the pioneer trek, all can learn much from these early pioneers. They offer us a multitude of lessons about provident living, sacrifice, devotion to duty, family solidarity, courage, cooperation, endurance, and about creating beauty and peace wherever they lived. A visit to any of these locations indeed becomes a place where we study, as in a library, and learn important lessons from the past. ▀



PIONEER MEMORIAL MUSEUM

A Dream That Became a Reality



*Daughters of the Utah Pioneers
Salt Lake City, Utah*

by Bette F. Barton, PRES. INTERNATIONAL SOCIETY OF DAUGHTERS OF UTAH PIONEERS

Let us begin at the beginning of the dream. During the Jubilee Celebration of 1897 commemorating the 50 year anniversary of the entrance of the pioneers into the Salt Lake Valley, several pioneers' daughters talked of forming a patriotic society that would honor the history and achievements of those valiant pioneer individuals. Annie Taylor Hyde, daughter of LDS church president John Taylor, took positive action. On April 11, 1901, Daughters of Utah Pioneers came into existence at her home with the presence of 47 women who were daughters of actual pioneers. These daughters and the women who followed were dedicated to their cause, as we are today. At the first meeting work was begun on a constitution and bylaws.

Objectives of International Society of Daughters of Utah Pioneers, as appear in the present Constitution & Bylaws, are basically the same as those prescribed in the original document:

"The objectives of this organization shall be to perpetuate the names and achievements of the men, women and children who were the pioneers in founding this commonwealth: by preserving old landmarks, marking historical places, collecting artifacts and histories, establishing a library of historical matter and securing manuscripts, photographs, maps and all such data as shall aid in the perfecting a record of the Utah pioneers; by

commemorating their entrance into the valley of the Great Salt Lake on July 24, 1847, and such other events and days as are important in the early history of this community; by publishing historical material; and by reviewing the lives of the pioneers; thus teaching their descendants and the citizens of our country lessons of faith, courage, fortitude, and patriotism."¹

Thus began this organization that has flourished and grown for 109 years. Daughters of Utah Pioneers was incorporated and articles filed with the Utah Secretary of State April 2, 1925. During the first quarter century of its existence, DUP and its ideals were promoted in all areas where descendants of pioneers were living. The society witnessed exciting growth. As early as 1903 groups were



Old Tilling House

formed in Mexico. The organization of Salt Lake County took place July 17, 1907.

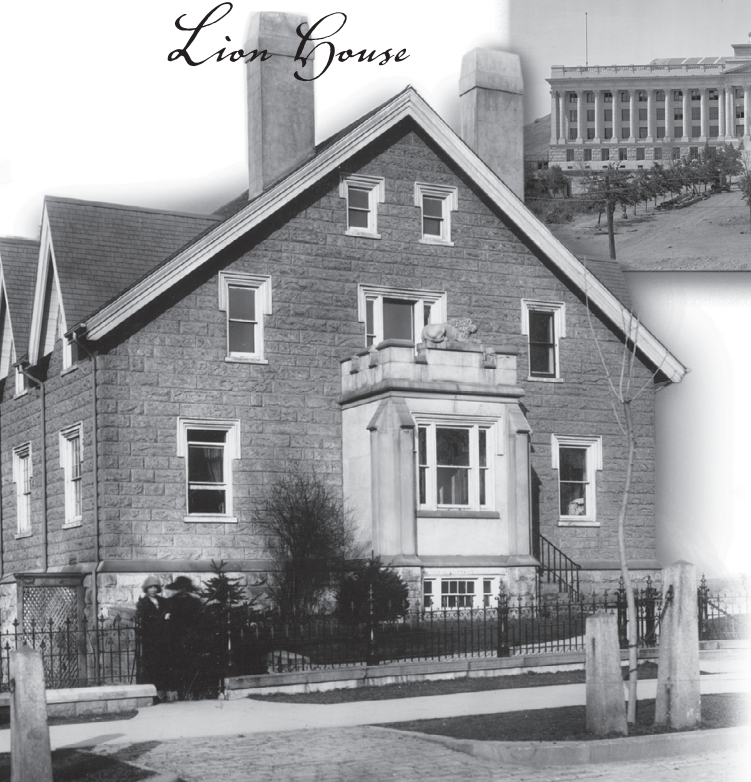
It soon became evident that if the lives of these pioneers were to be perpetuated and honored for their accomplishments, memorabilia from their lives must be collected. These early members of Daughters of Utah Pioneers realized, as we do today, that nothing brings us closer to these pioneers than caring for and preserving artifacts they actually handled and used in their daily lives. As early as 1903 Daughters had a display of relics.

One of the early problems encountered was that of not having a building in which to meet and also to display relics.

"The first relic hall was established in the old LDS Tithing Office on South Temple and Main Streets, where the Joseph Smith Memorial Building now stands. The first exhibit case was a yellow cabinet bookcase that had been used by Brigham Young. It was given to the women by Bishop [William B.] Preston. The Daughters made a rag rug for the floor."²

The artifact collection grew quickly and soon outgrew the Tithing House space. The next move was to the Lion House, where

Lion House



Our dream of the memorial hall seemed real. We pictured a magnificent building that told in every line, wall, pillar, and feature our Utah history.

We were tired of shifting about and wanted a building of our own."

again the collection outgrew the space. In 1911, the collection then moved to the Vermont Building, where the Deseret Museum was housed. Flora B. Home, who was custodian of relics while the relics were in the Vermont Building, said, "We all had many visions of the Daughters of Utah Pioneers as we worked among

the 'silent witnesses' of pioneers days. . . . Our dream of the memorial hall seemed real. We pictured a magnificent building that told in every line, wall, pillar, and feature our Utah history. We were tired of shifting about and wanted a building of our own. Hundreds of priceless relics were placed in our care. They needed cases and housing. On Sarah Jenne Cannon's birthday, celebrated September 24, 1911, I suggested a need for a fund for a memorial building. Everyone present supported the plan. The first money toward the building fund was a five-dollar gold piece placed on the table that day by Emily Richards."³

The realization of a dream began. From that time forward the Daughters collected money toward a memorial

building. However, in 1915 the display was moved to Temple Square. The State Capitol was completed in 1917. Two years later DUP was given space in the State Capitol Building, where they had an office, exhibit space, and a small gift counter. Here they remained for the next 31 years.



State Capitol Building

The first relic hall was established in the old LDS Tithing Office on South Temple and Main streets. The artifact collection grew quickly and the next move was to the Lion House, where again the collection outgrew the space. In 1911, the collection moved to the Vermont Building. Later DUP was given space in the State Capitol Building. Photos courtesy Utah State Historical Society.

After Emily Richards contributed the first \$5.00 gold piece, every president expressed the need for housing for the precious relics. The fund steadily increased. Cornelia S. Lund was named life chairman of the Pioneer Memorial Building in the fall of 1936. After her committee was formed, serious work began to finance the building. This committee was of one mind that the triangle of land at the head of Main Street directly west of the Utah State Capitol was the ideal place for Pioneer Memorial Museum to be constructed. It would seem the first hurdle was to receive permission for the triangle to be used for the building. The first appeal was sent to Governor Henry H. Blood on Sept. 22, 1936. Then in 1940 an appeal was made to LDS church president David O. McKay, chairman of the Utah Centennial Commission, requesting his influence to obtain the triangle owned by the State of Utah. It was suggested to him that the construction would be completed in time for the centennial celebration of 1947. However, it was necessary to again apply. In 1938 an application was sent to Governor Herbert B. Maw for a lease of the triangle. Finally in 1941 Bill No. 56 passed both houses. This bill authorized a lease of the property for the purpose of a memorial building. The lease was contingent upon the Daughters depositing \$50,000 with the state by Feb. 1, 1943. This deposit would be used for the construction of the building. At this time there was only \$11,415.16 in Daughters of Utah Pioneers treasury. What a daunting problem!

The presidency of Kate B. Carter began with her election in 1941. Many are convinced that without Kate Carter this dream would not have come to fruition. Quoting Jack Goodman's "Cityview" (that as far as can be determined appeared in the *Salt Lake Tribune*), "This formidable lady, as more than one Utah legislator said (not



Simply put, there is considerable doubt . . . that this Pioneer Memorial Museum would have existed had there not been Kate Carter . . . [She served] 36 years as national president of Daughters of Utah Pioneers."

and rag drives and gathered scrap iron and other metals from yards and discarded junk piles. The Daughters received national recognition for their contributions to the war effort and proceeds from these recycling efforts were donated to the memorial fund. Erma G. Clayton, fundraising chairman for the Central Company, did an excellent job of coordinating efforts. By 1943 the Daughters were earning interest on the sum of \$41,439 that they had deposited in accounts in eight banks. The goal of \$50,000 had not been met, but the state legislature extended the date for the required deposit in the state treasury to Feb. 1, 1945."⁵

Because costs of construction had steadily risen,

disrespectfully), 'was a tartar.' Simply put, there is considerable doubt in a considerable number of aging minds, that this Pioneer Memorial Museum would have existed had there not been Kate Carter, or a reasonable facsimile of same. Although at times she appeared ageless, she died in September of 1976 after serving 36 years as national president of Daughters of Utah Pioneers. . . . There were problems, too many to enumerate. But Mrs. Carter and her troops surmounted them all, usually in the most lady-like of fashions—although DUP of that era could have given lessons in tactics to Jane Fonda and latter-day cohorts who marched against the Vietnam war or who now march for or against more indelicate matters."⁴

Mrs. Carter and the Pioneer Memorial Building Committee met the challenge of raising \$38,585 with courage and determination. The officers worked wholeheartedly to overcome all obstacles that stood in their way.

"During 1942 the Daughters turned their efforts into war production work as they pushed their drive to raise funds. Nearly all the camps conducted paper



permission was granted by the state to raise the amount due to \$75,000 and extend the date to Feb. 1, 1946. At the same time the State of Utah appropriated \$225,000 toward the building. Daughters of Utah Pioneers' architectural committee met with several prominent architects and decided the outside of the building would be designed along the lines of the old Salt Lake Theater. Governor Maw, according to the *Deseret News*, "directed the State Building Board to proceed at once to have plans and specifications for the building and proceed with construction as soon as possible thereafter."⁶ On Mar. 25, 1946, groundbreaking took place on the triangle.

But problems were not over. In 1946 property owners in the neighborhood of the triangle issued protests

Brigham Young Council Wagon (below). *With metal spring under carriage and a high backed drivers seat, Brigham Young was riding in this wagon as he entered the valley. The Woodruff Family Organization states that it belonged to Wilford Woodruff but was used by Brigham Young and the council. Currently housed in the Pioneer Jubilee Relic Hall.*



against the proposed memorial building. Other protests came from Landscape Artists of Utah, Utah Chapter of American Architects, and citizens. The protests stated it was unconstitutional for taxpayers money be used to finance a building to be turned over to DUP. The petition resulted in a long drawn-out lawsuit in which the governor, state officials, and DUP were named as co-defendants. On Feb. 9, 1948, the decision was rendered



Stained glass of a pioneer woman and two daughters (above). *On the bottom right is captioned: "1. Isabelle Morris and Viola M. Knudson. Donors—In Honor of Their Mother Ella D. Morris. 2. Thomas B. Child." On the bottom left is captioned: "Made by Church Art Glass Studio. Adapted from art by A. Fairbanks."*

in favor of the Daughters and the State of Utah, upholding the constitutionality of the building.

Unfortunately, good news of resolution of the lawsuits did not last. Perhaps the most discouraging news of the entire project was received in October 1948. Because of the long delay during court procedures, the construction company gave notice that the project could not be completed without an additional \$54,000. With determination, this new problem was met in an unprecedented manner. With confidence in the future, money was borrowed to complete the requirements. County presidents made a commitment to continue efforts to raise money through conducting rag drives and selling homemade quilts, aprons, and gifts. The Church of Jesus Christ of Latter-day Saints donated a much-appreciated \$10,000.

Ultimately the building project was rescued when Daughters of Utah Pioneers published the history volume *Heart Throbs of the West*, written by Kate B. Carter. There were 27,000 volumes printed and sold for \$2.50 apiece. The slogan was "A Heart Throb in every home." Thousands of books were sold. Enough money was made to repay the loan, install asphalt tile, paint the walls, and purchase steel filing cases, display cases, and draperies.

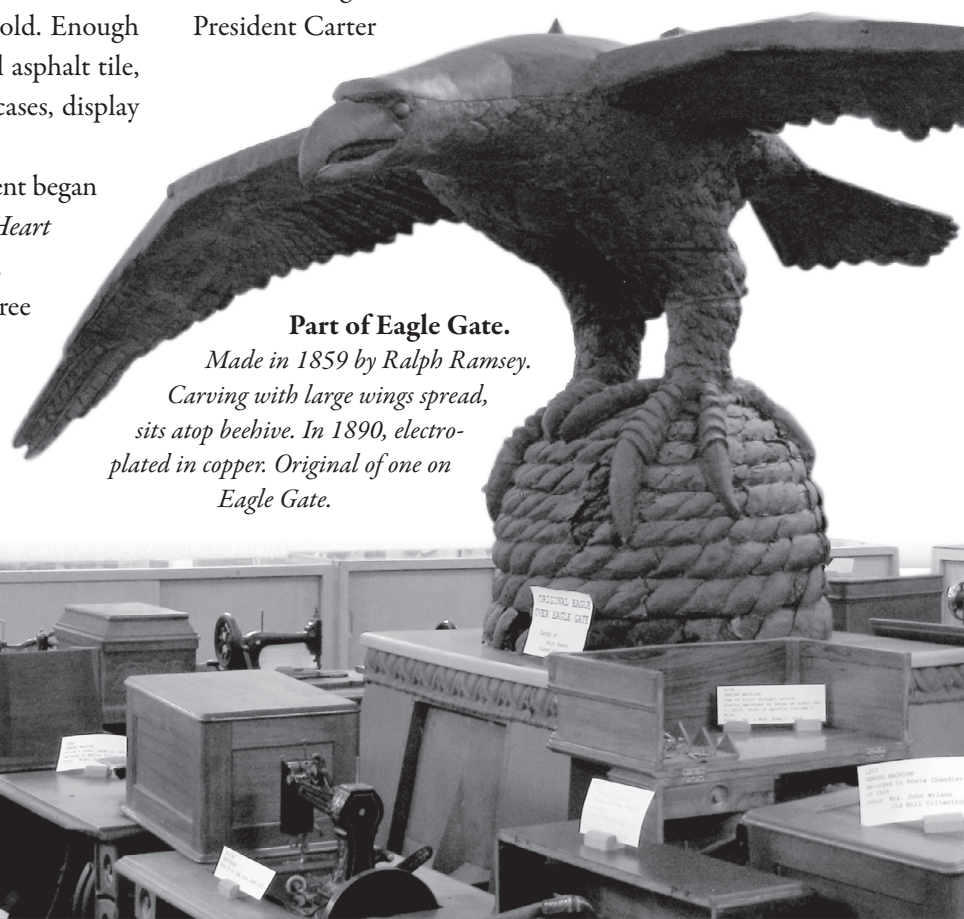
A Daughters of Utah Pioneers precedent began with the publishing of the first volume of *Heart Throbs of the West* as a way of raising funds. During Kate Carter's terms as president, three series of books were completed and sold. Each year one history book was published. The first series was *Heart Throbs of the West*, consisting of 12 volumes. Next came *Treasures of Pioneer History*, 5 volumes, and *Our Pioneer Heritage*, 20 volumes. Volume 20 was published in 1977, one year after Kate B. Carter's death. Although these history books have long been out of print and unavailable, there is still a demand for them. Hard-bound

history books containing the year's DUP lessons have been published ever since and are a major source of revenue for this nonprofit organization.

The dream that had been envisioned by Annie Taylor Hyde 49 years earlier and the magnificent building pictured in the mind of Flora B. Home in 1911 had become reality through the effort and devotion of national officers, county organizations, camps, and individual daughters. On Saturday, July 22, 1950, three days of dedicatory service commenced with formal dedication occurring July 23, 1950.

Perhaps it seemed to the Daughters that the need for fund-raising would never cease.

After the dedication in 1950, the organization's collection of vehicles, including the only pioneer handcart known to be in existence; Brigham Young's wagon; a mule-drawn streetcar; some sleighs; and a wagon used by Johnston's Army were displayed in the basement. It soon became evident as donations kept accruing that there was not enough space to accommodate more large vehicles. However, President Carter



Part of Eagle Gate.

*Made in 1859 by Ralph Ramsey.
Carving with large wings spread,
sits atop beehive. In 1890, electro-
plated in copper. Original of one on
Eagle Gate.*

did not want to turn away donations. She envisioned a time when a carriage house would be built to house them.

Saramarie Van Dyke and Kate Carter were close friends and often talked of building an addition to the museum to house pioneer vehicles. When Saramarie died, she left her entire estate to Daughters of Utah Pioneers for the purpose of building a carriage house. The inheritance amounted to \$194,000. The land was purchased and a groundbreaking ceremony was held April 8, 1972. Construction commenced and the Carriage House was dedicated Oct. 6, 1973. This important structure was officially named "Saramarie Jensen Van Dyke Carriage House."

When the Carriage House was constructed, it was built around a 1902 Roosevelt steam-powered fire engine because the fire engine was too large to be brought in through a door. It is lovingly called "Rosie." Rosie was rescued from Liberty Park, where she had been displayed. Although children loved to play on the fire engine, she was being vandalized and falling victim to the weather. The engine, pulled by three horses, had been put to rest in 1917 when the Salt Lake City Fire

Utah's statehood, Daughters of Utah Pioneers and Bountiful City Fire Department made plans to restore Rosie. DUP President Louise Green and her board were convinced by Bountiful Fire Chief Brent Palmer, who had fallen in love with the fire engine, that he should be commissioned to restore her. He received a grant for \$10,000 and Daughters of Utah Pioneers donated \$125,000. The face-lift began Feb. 4, 1994. Museum Director Edith Menna was apprehensive about removing Rosie from the museum, but there was not enough space to accommodate the renovation. Thus the fire engine was removed from the museum in 22,000 pieces.

She traveled the State of Utah on display during 1996-97 for Utah's Centennial. Naturally, after she was put back together, Rosie would not fit in the museum. Consequently, Daughters of Utah Pioneers, under the direction of President Mary Johnson and Museum Director Edith Menna planned an addition to the Carriage House to be Rosie's own special home. The State of Utah appropriated \$350,000 during the legislative session in 1998 for this project. Rosie's home was

Department was motorized.

Anticipating a project to commemorate the 1996 centennial of

Early photo of Mrs. Kate B. Carter (center right) and "the Daughters" viewing eagle that perched on the Eagle Gate until 1963, when the new and larger eagle replaced it. Courtesy Utah State Historical Society.



dedicated Jan. 22, 2000. "The AASLH, American Association for State and Local History, awarded DUP a Certificate of Commendation for the restoration and exhibition of its 1902 engine, 'The Roosevelt,' named after President Theodore Roosevelt."⁷

Daughters of Utah Pioneers became an international organization and was chartered as such May 24, 1993, when companies and camps in Canada were added to the organization. Pioneer Memorial Museum is the international headquarters of DUP. Business offices are here, as well as history archives containing over 100,000 pioneers histories. The walls of the museum are lined with 2,600 portraits, landscapes, and many other pictures pertaining to the lives of pioneers. There are over 100,000 artifacts that have been donated by families and accessioned into the DUP collection. Artifacts of the pioneer era are still accepted at Pioneer Memorial Museum. However, encouragement is given to house these relics in a satellite museum if they pertain to the history of that area.

Histories of pioneers who arrived in the State of Deseret from 1847 to May 10, 1869 (the coming of the railroad), are accepted as well as histories of pioneers born here (native pioneers)

from 1847 to May 10, 1869. Histories are still accepted and added to our extensive collection. To determine if an ancestor is included in our files, go to dupinternational.org, click on history index, enter the surname of the pioneer you are attempting to find, and then check for the given name and birth date. Copies of family histories are available to members of DUP, your direct line, and for research under certain circumstances with permission of ISDUP president. There is a charge for copying and printing. During 2007 we became aware of the need to digitize the extensive history collection if it were to be preserved for future generations. Digitization was accomplished through the dedication of many volunteers. Funds came to the project through donations, grants, monies from companies, camps, and international funds. The first phase of digitizing was completed April 2009. As new histories are donated they are checked for duplication, digitized, and added to the history collection.

When the Carriage House was constructed, it was built around a 1902 Roosevelt steam-powered fire engine because the fire engine was too large to be brought in through a door.



Trinkets and Books

Nostalgia outlasts the yearning heart.

In a trinket or a chair,

In this craft of brush or needle,

Beauty wrought to heal despair.

Here are thoughts seined in a network

Of the penned or printed page,

Heartbreak, gladness, shrines of spirit,

Bright-winged wisdom in a cage.

As our grandmothers pressed rosebuds

In a ponderous old tome

To preserve a joy too transient,

So we give these gifts a home.⁸

When Carol Nielson became director of the Photo Department five years ago, she accepted the position with the stipulation that her husband, Dan, could assist her. Because of their expertise, copies of pioneer negatives are produced on site. Consequently, photos have become less expensive and easier to obtain. Pioneer images are accepted for storage as negatives if they are of the pioneer period. The 26,000 images in the Photo Department have been digitized and may be ordered by mail, email, and possibly by phone. There is a photo index on the Dup website, dup.international.org. We are grateful to Elma Odegard for the work she accomplished by filing photos and making them available to patrons of another era. According to Menna, museum director for many years, regarding the 2,600 pioneer faces on the walls, "Visitors love the faces. They make it real. We hold Utah's history in our hands."

With pride, we congratulate 125 DUP museums, collections, and cabins throughout Utah, Idaho, Nevada, Arizona, and Wyoming. These dedicated Daughters have collected and are collecting artifacts, histories, and images to preserve pioneer history. These museums, cabins, and collections exist today because of the Daughters who donated time and energy to these projects.

Pioneer Memorial Museum is celebrating 60 years of existence this year—2010. After 60 years of service and the resulting wear and tear, this beautiful building, designed with the Salt Lake Theater in mind, needed modernization. Of special concern was the 60-year-old electrical system installed before 15 computers were in use. This concern was substantiated by electricians who, as they were redoing the wiring, told us our museum was a fire waiting to happen. Because we recognize the damage sunlight and direct electrical light can do to artifacts, the necessity of UV protection has been addressed. The historical integrity of the building was preserved by architects, construction planning, and the

watchful eye of the State Capitol Preservation Board. The light fixtures were rebuilt by electricians rather than replaced. Of course a great concern was the cases, artifacts, and pictures that had to be moved in order to accommodate electricians, painters, and construction workers. Volunteers working in the museum held their breath as the first case was

moved with a great deal of care. The moving turned out well throughout the building. Very little damage resulted from the moving of 264 cases. The artifacts were not affected.

In 2007 the Utah State Legislature appropriated money for the project, fortunately before the downturn of the economy. The first phase of the renovation was begun November 2009 and completed August 2010. This was the renovation of the inside of the building, including general cleaning, painting, and electrical work. The second phase, the outside of the building, began Sept. 7, 2010, and is due for completion in December 2010. This second phase includes providing a new handicap ramp, repairing mortar, cleaning brick, upgrading landscaping, building new stairs in front of the building, and uncovering and renovating the skylight.

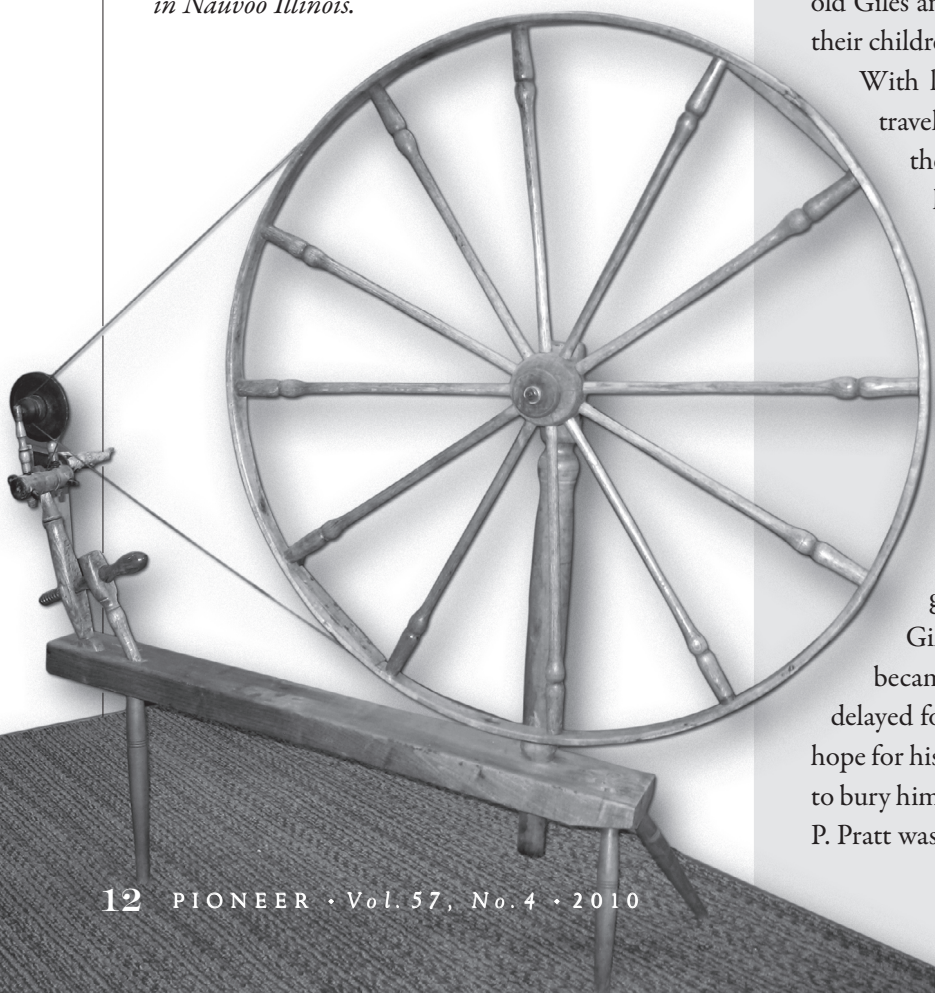
Rededication of Pioneer Memorial Museum occurred Oct. 8, 2010. This celebration of completion was a joyous occasion as the fulfillment of a dream was honored. Over the past 109 years this dream came to fruition as a result of dedicated service of thousands of volunteers; without volunteers this building would not exist. We are grateful to them. As a nonprofit organization we thank them as we honor pioneer ancestors for their efforts as they fulfilled their dream.

Remembering is the ultimate form of tribute to those who came before—those valiant pioneers who made this valley "blossom as the rose" so we may live as we do today. *Our heritage is our responsibility.*

❖ *Special thanks to Dan and Carol Nielson, Photography; Kari Main, Museum Curator; Anne Miller Eckman, Lesson Committee Member. ▼*

- 1 Constitution and Bylaws 2010, Daughters of Utah Pioneers, 1.
- 2 Norma B. Winn and Emma R. Olsen, *Daughters of Utah Pioneers through the Years* (Salt Lake City: DUP, 1990), 103.
- 3 Flora B. Horne, *History of Daughters of Utah Pioneers* (ca. 1939, unpublished).
- 4 Jack Goodman, "Pioneer Museum near Capitol Crowned Kate Carter's Career," *Salt Lake Tribune*, Feb. 18, 1990, E5.
- 5 Anne Miller Eckman, ed., *Museum Memories* (Salt Lake City: DUP, 2009), 37.
- 6 *Daughters of Utah Pioneers through the Years*, 106–7.
- 7 Dorigatti, Harris, and Wiggins, "One hundred Years of DUP," *Pioneer Pathways* (Salt Lake City: DUP, 1998), 4–148.
- 8 Kate B. Carter, *A Relic Tells Its Story* (Salt Lake City: DUP, 1964), 2–3.

Wood Spinning Wheel. *Belonged to Emma Smith, wife of Prophet Joseph Smith, in Nauvoo Illinois.*



A Blind Man and His Harp

by Lyndia Carter

Wherever Thomas Giles went, music traveled with him. Crowds gathered to hear this master coax lovely melodies from his harp. He was much in demand throughout northern Utah, and nowhere was his music more welcome than in Brigham Young's home. His talent and skill were unusual, but there was something else that made Giles special: he could not read music because he had no sight. His music came from his heart and carried the tones of troubles and triumphs, mourning and merriment. He earned fame as the blind harpist of Utah.

Born and raised in Wales, Giles made his living as a coal miner, a very hazardous occupation then. In 1848 a large piece of coal fell on him, causing severe head injuries and leaving him totally blind. Yet, a month later he was up and carrying out his duties for the Mormon church, often guided from place to place by a family friend, the widow Hannah Evans Bowen. Sometime after the accident Mormons in Wales gave him a harp as a gift of love and respect. He learned to play it skillfully. In 1856, the 36-year-old Giles and his wife Margaret decided to emigrate with their children Joseph, Hyrum, and Maria, ages 9, 7, and 1.

With limited financial resources the family had to travel with a handcart company. . . . Most likely the harp was left behind to be freighted to Utah later. Sorrow struck again when little Maria became sick and died. The Gileses were part of the Edward Bunker Company of handcarts, composed almost entirely of emigrants from Wales. . . . Not far from Fort Laramie, Margaret gave birth to baby Elizabeth, but neither mother nor child would survive. Then, because of Thomas's blindness, his two boys were sent back along the trail to join the Hunt wagon company. . . . Alone, grief-stricken, and concerned about his sons, Giles traveled on. As they neared Fort Bridger he became seriously ill. For a couple of days the group delayed for him, but when the captain felt there was no hope for his recovery, they left him in camp with two men to bury him. Giles had heard that Mormon Apostle Parley P. Pratt was coming east. . . . Giles was determined to stay

alive until he could see Pratt, whom he had met in Wales. Pratt arrived and blessed Giles, who regained his health, caught up with the company, and entered Salt Lake Valley on Oct. 2, 1856. . . .

Hannah Evans Bowen, immigrating with her daughter Ann, took responsibility for Joseph and Hyrum Giles during the terrible storms that left the two companies snowbound. Though emaciated and frostbitten, the boys survived the tragedy that took so many lives and were able to rejoin their father. Hannah, who had cuddled the boys in her long skirts to keep them warm, suffered severely frostbitten feet. She remained with the Giles family as a housekeeper at first and then as wife and mother. She became Thomas's eyes. They had one son, Henry Evans Giles.

In order for Giles to make a living, his hobby became an occupation. He used a harp

When Thomas's harp was accidentally damaged beyond repair, Brigham Young replaced it with a valuable new one now on display at the DUP Museum.

owned by Brigham Young until his own harp arrived. President Young gave him a letter of introduction that allowed him to travel through the settlements giving concerts. Large audiences came to hear him play the harp and sing hymns and popular songs. Admission cost whatever the people could contribute. . . . Giles also played and sang at dances, socials, and church services. Sometimes the family traveled as far north as the Mormon settlements in Idaho, but for many years Ogden was home, since Thomas's mother and a sister lived there. In Ogden he was the leader of community singing, particularly of popular songs. In October 1869 he led the Tabernacle Choir during the Weber Stake Conference. Later the family moved to Salt Lake City. Brigham Young espe-

cially enjoyed his music, and Giles often played for parties and social functions at the Beehive House, the Social Hall, and occasionally the Salt Lake Theatre. When Thomas's harp was accidentally damaged beyond repair, Brigham Young replaced it with a valuable new one now on display at the DUP Museum in Salt Lake City.

Music was a family affair. Thomas's sons traveled and performed with him. Hyrum played the violin to accompany his father on the harp. Later, Henry, who learned the violin from his brother, joined the ensemble. Henry also

played the piano and organ. Joseph, Hyrum, Henry, and Thomas all sang beautifully as well. Their concerts and dances provided the family income. After a concert the chairs were moved to the edges of the hall and dancing would begin. The Gileses provided the music and "called" the dances, brightening many a pioneer evening.

Thomas and Hannah spent their twilight years with Henry's large family in Provo, where Henry taught music. On Nov. 2, 1895, the harp became silent; the blind harpist had died at age 75. Thomas Davis Giles gave to Utah his musical skill and provided entertainment for its citizens, but, more important, he left a legacy of personal courage and resilience. ▀

Excerpts from Lyndia Carter, "A Blind Man and His Harp," History Blazer, March 1996.



Daughters of Utah Pioneers MUSEUMS

UTAH-

Beaver: Court House 435-438-6023

Box Elder-North: Cabin 435-279-8876

Box Elder-South: Cabin 435-723-1859

Cache-Far South-Logan: Museum 435-753-1635

Paradise: Tithing House 435-245-3090

Richmond: Tithing House 435-258-2433

Wellsville: Tabernacle (2 rooms) 435-245-4008

Carbon-Price & Wellington 435-637-3759

Davis-Bountiful/Centerville: Willey Cabin
801-295-2390

Centerville: Cabin 801-295-0937

Farmington: Penrose Cabin 801-451-2665

Kaysville & Layton 801-544-4475

Heritage-Woods Cross 801-295-6994

Heritage-Woods Cross: Hogan Cabin
801-295-2602

Syracuse-NW 801-825-7704

Emery-Elmo: Tithing Granary 435-653-2696

Huntington 435-687-9549

Garfield-Escalante: Tithing Office 435-676-8277

Hatch: School House 435-735-4273

Panquitch: Tithing Office 435-676-8257

Grand: Moab: 1st Church-Cabin 435-259-7528

Iron: Cedar City: Museum-Cabin 435-477-3561

Parowan: Rock Church 435-477-3461

Juab-Lavan: Cabin 435-623-0861

Mona: Cabin 435-623-0258

Nephi: Court House-Cabin 435-623-2019

Kane-Heritage House 435-648-2552

Orderville: Reb-School 435-648-2248

Millard East-Fillmore 435-743-7805

Kanosh:Tithing Office 435-759-9166

Scipio 435-758-2444

Millard West-Delta 435-864-3493

Delta: Log Cabin 435-864-3429

Delta: RS Hall

Morgan: Museum-Cabin 801-829-3874

Rich-Laketown: RS Hall 435-946-3281

Randolph: Welfare Store 435-793-3144

SL Far SW: Drown Cabin 801-561-7965

Rock Church 801-562-2179

San Juan-Monticello: Cabin 435-587-2943

Sanpete North-Fairview: School 435-427-3951

Fountain Green 435-469-0615

Moroni: Museum 435-436-8462

Mt. Pleasant 435-462-6021

Museum 435-462-2787

Spring City: Court House 435-462-2352

Sanpete South-Centerfield: Church 435-528-3118

Ephraim: Museum 435-528-7240

Manti: House-School 435-835-4423

Sterling: Museum 435-528-3486

Sevier-Glenwood: Museum 435-896-4736

Monroe 435-527-3806

Richfield: Cabin 435-896-5155

Sevier Center-Richfield 435-896-6520

Sevier North-Salina: Rock Church 435-529-7771

Sevier South-Elsinore 435-527-4138

Joseph: Cabin 435-527-3806

Monroe 435-527-3287

Monroe: Cabin 435-527-4121

Summit-Coalville: Museum 435-336-2016

Coalville: Museum 435-783-2461



Left: First piano brought to Utah by ox team by Brigham Young. Came to the possession of Charles Taggart, the blind piano tuner and was later bought by John and Agnes Smith in 1880. They gave it to Harriet Love Sagers, wife of Wallace Stagers, who donated it to the DUP in 1919. On display at the *Tooele Museum.*



Manti Schoolhouse

Weber–Ogden: RS Bldg 801-479-1427
Ogden NW: RS Bldg/cabin 801-782-2676

IDAHO–

Bannock South–Downey: Cabin 208-775-3589
Bear Lake: Museum 208-847-0819
Geo. Town: Museum 208-847-1279
Montpelier 208-847-1382
Paris: Cabin-Museum 208-945-2125
Bingham South–Blackfoot: Museum
208-785-
Caribou–Chesterfield: Church 208-648-7800
Soda Springs: Museum 208-547-3621
Cassia–Oakley: Store Front 208-678-5728
Franklin–Preston: Case/School 208-852-3429
Fremont–Ashton: Museum 208-624-4786
Onieda–Malad: Display 208-766-5430
Power–Rockland: Museum 208-226-2859
Teton (4 cases in Library) 208-787-2753

NEVADA–

Clark LM: Old Fort 702-431-6658

WYOMING–

Lincoln–Afton: Barn Museum 307-886-5269
Lincoln–Star Valley: Museum 307-885-2822

Francis: Museum 435-783-6859

Henefer: Cabin 435-336-4426

Kamas: Cabin 435-783-4741

Tooele: Museum 435-882-5121

Grantsville: Cabin 435-433-8084

Stockton: Town Hall Room 435-833-8327

Uintah: Museum 435-789-1263

Utah–Alpine: RS Hall 801-756-3736

American Fork: Cabin 801-756-6208

Highland: Cabin 801-756-2256

Lehi: Museum 801-766-8993

Orem: Collection 801-224-0963

Pleasant Grove: School 801-785-3444

Provo: Museum 801-434-4364

Santaquin: Cabin Museum 801-404-8009

Utah CP–Payson: School (2 rooms) 801-465-8921

Utah North–Alpine: RS Hall 801-492-0123

Utah SC–Salem: Cabin-Park 801-358-7562

Spanish Fork 801-798-6354

Utah S/M–Springville: Museum 801-491-6898

Wasatch–Heber: Museum-Tabernacle 435-654-1328

Midway: Town Hall 435-654-0263

Washington–St. George 435-862-8292

Washington East–Leeds: Cabin 435-635-6816

Washington West–Enterprise: Church
435-574-0307

Wayne–Bicknell: RS Bldg 435-425-3133

Fremont: White Cabin 435-836-281?

Loa: Tithing Office 435-836-2668

Teasdale: 1st Bldg 435-425-3805

Torrey: Church-School 435-425-4373

Right: The Bicknell Museum, formerly the Thurber Relief Society Hall in 1899, served for school, church meetings, amusements, and Relief Society functions. In 1971, the Daughters of Utah Pioneers bought the building and restored it.



GEORGE ALBERT SMITH PIONEER VILLAGE

Provo, Utah

Prior to the formal organization in 1933 of the National Society of Sons of Utah Pioneers, a chapter of the Sons of Utah Pioneers, known as the George Albert Smith Chapter, existed in Provo, Utah. In 1931, David Loveless donated the John Turner home, a barn, and a large collection of artifacts to this chapter for the purpose of preserving Provo history. He, along with the Sons of Utah Pioneers, and in partnership with Provo City, which provided a location, assembled and relocated the buildings and artifacts to the new Pioneer Village. From that beginning, the George A. Smith Chapter of the SUP expanded and improved the Village. They added buildings and artifacts and repaired, replaced, preserved, and displayed them.

In 2006 the George A. Smith Chapter was incorporated into the Brigham Young Chapter. With that incorporation new life came to the Village. The Brigham Young Chapter, now the sponsor of the Village, organized the George A. Smith Task Force, which has the responsibility of directing the affairs of the Village.

The Pioneer Village is a rare jewel of Utah Valley history. It is located in Provo's North Park on 500 West and 600 North. Contained in the Village are seven historical structures, among them being the Turner Cabin built in 1853 by one of the first settlers in the Valley. It is one of the oldest structures in Utah. Other structures include the Haws Cabin, a granary, the Edgemont School, which was built in the 1870s, a wood workshop and barn. The Village also contains an ox lift used for shoeing oxen, a working blacksmith shop, and a wide variety of rare artifacts and tools. Everything is historically correct, and the goal is to make the Village look as it would have before the advent of the railroad in 1869.

Access to the Village, run entirely by volunteers, is free to the public. The Village is open during the summer months on Mondays from 5–8 p.m., Tuesdays through Fridays from 4–7 p.m., and Saturdays from 1–4 p.m. Other visits may be made by appointment.

John and Sarah Turner Honeymoon Home

John W. Turner was 21 and his bride, Sarah Fausett was 17 when they were married in 1853. For his bride, John built a one-room log cabin which was originally located on the southeast corner of 100 West and 100 North in Provo. It appears that they did not live in this home for many years after their marriage, but at least one of their children was born here. John and Sarah had 10 children over the next 23 years, all born in Provo.

John Wesley Turner

John W. Turner was the son of Chauncey Turner and Hanna Franklin Redfield. He was born at Avon, Livingston County, New York, Nov. 21, 1832. When he was very young his parents moved to Kirtland, Ohio, where he was baptized a Latter-day Saint. His father was a farmer and a school teacher, and John worked upon the farm and improved what limited chances he had for education.

In 1845 the family moved to Nauvoo, Illinois, where they were in very poor circumstances. John's father placed much confidence in him, even when John was a boy, and relied upon him to a great extent when means had to be raised for their journey westward. Procuring a wagon and some oxen, with about a year's provisions, they left Nauvoo in 1846 and in 1847 joined at Winter Quarters the general emigration for Salt Lake Valley. John and his





parents were members of A. O. Smoot's company of one hundred. The family first resided at Salt Lake City, then Sessions' Settlement (now Bountiful) and finally, Provo, where John live the rest of his life. He was in his 21st year when, on the first day of December 1853 he married; his wife's maiden name was Sarah Louisa Fausett; she became the mother of his 10 children.

From April to August of the same year he had been with Captain Wall on an Indian expedition. His next experience among the native Americans was as a missionary to the Las Vegas Indians, beginning in May 1855. He returned in December of that year for supplies, which he conveyed to the mission the following spring. Early in 1857 he came back to Provo and on April 21 started with the handcart missionaries for the East. He filled a mission in Canada and returned home May 21, 1858. He held successively the offices of elder and seventy, and at the close of his life was one of the presidency of the Forty-fifth Quorum of Seventy. He took especial pleasure in his duties as a home missionary.

In business Mr. Turner engaged in farming, stock-raising, freighting and contracting, and he was very successful in these pursuits. His civic record comprises the offices of city councilor and city marshal of Provo and deputy-sheriff and sheriff of Utah County. He was



marshal from 1875 continuously for about 12 years and sheriff from 1876 until 1889. During much of the latter period he acted as a United States deputy-marshal.

The greatest grief of his life came to him in the month of July 1880, when his eldest son, John Franklin Turner, was murdered by Fred Hopt, alias Fred Welcome, at or near Park City, the body of the victim being afterwards conveyed by the assassin to Echo Canyon, where it was secreted. The murderer's motive seems to have been a mixed one of robbery and revenge. He had been in Sheriff Turner's custody several times as a criminal, and on one occasion, it is said, young Turner helped to arrest him. Sheriff Turner, though overwhelmed with grief, immediately started in pursuit of the murderer of his boy. He

discovered piece by piece his boy's stolen property, which Hopt had disposed of at different points along the way, and Turner finally captured the criminal and brought him back to Utah.

Sheriff Turner's whole subsequent course was equally wise and commendable. For seven years—the period intervening between the murder of his son and the execution of the murderer—he was under the terrible strain entailed by the law's delay and the defendant's four trials and convictions, three of which, owing to irregularities in the proceedings, proved abortive, the decisions being reversed by the Supreme Court of the United States. The condemned man finally paid the penalty of his crime, being shot to death Aug. 11, 1887, within the walls of the Utah penitentiary.

John W. Turner died at the home of his son, Charles H. Turner, in Provo, Jan. 20, 1895, at age 63. He was a man of sterling integrity, honest in his dealings, true to his friends and generous to his foes. He had a wide reputation as one of the most successful detectives and criminal hunters of his time. His successes, however, did not make him vain. His greatest comforts and pleasures were those of home and family. Nevertheless, he would sacrifice pleasure and property at any time to obey a call of duty, never stopping to consider whether or not he would be remunerated for his services. His courage was equal to any occasion. Few men have exhibited greater nerve or presence of mind, higher regard for law or better self-control when surrounded by circumstances of a trying character. He was faithful to his religious convictions and always gentlemanly in asserting them. Genial, sociable, and benevolent, in his death the public lost an intrepid and devoted servant; the poor, a sympathizing and charitable friend. ▀

Source: *History of Utah* by Orson F. Whitney, vol. 4 (Salt Lake City: George Q. Cannon & Sons Co., 1904).

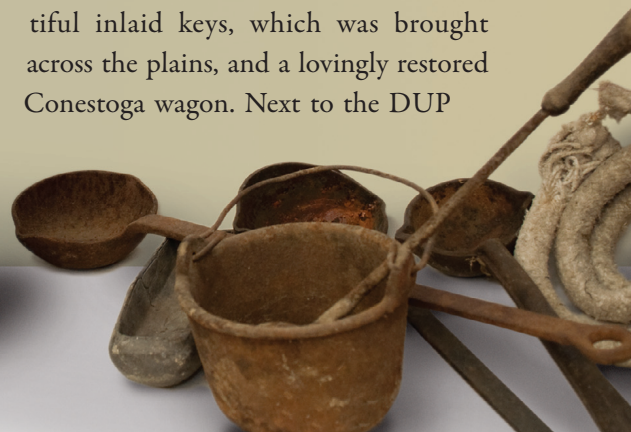
Tooele Pioneer Memorial Complex

Step back in time and see original pioneer clothing, furnishings, photographs, and other items that date back to the 1800s. Rich and colorful pioneer history is relived at this museum complex in Tooele, Utah, operated by the Daughters of Utah Pioneers, the Sons of Utah Pioneers, the Tooele Historical Society, and the Tooele Genealogical Society. The DUP Museum is housed inside Tooele's first courthouse, which was built in 1867 and is an artifact in itself. The SUP museum is located in the Carnegie Library, which dates back to 1911.



Pioneer Artifacts

Both museums are filled with more than a thousand historically significant pioneer artifacts and interpretive displays that tell the story of how Tooele Valley were settled by Mormon pioneers in September 1849. Included among the artifacts are a piano with beautiful inlaid keys, which was brought across the plains, and a lovingly restored Conestoga wagon. Next to the DUP





museum is one of Tooele's original pioneer cabins that has been restored. Visitors are allowed to step inside its fully decorated interior to see how pioneer lived on the western frontier over 150 years ago.

Ajax Underground Department Store

The DUP museum includes a display about the Ajax Department Store (*pictured right*). William Ajax, a Mormon convert from Wales, arrived in Salt Lake City in October 1862 and established a store in Salt Lake City. When the firm of Watt, Slater, and Ajax failed a few years later, he moved to Rush Valley, just west of Salt Lake City, and established a general store. His store was entirely underground and measured 100 by 80 feet. As one traveler wrote for the *Deseret News*, July 14, 1900, "Driving from Vernon to Clover Creek is encountered one of the most peculiar and unique buildings of modern times . . . known as the Ajax store." From its beginning, the store operated as much more than a mere general store, offering expensive textiles and fine imported tableware in addition to the necessities of frontier life. Local miners and ranchers could buy supplies to last through the winter, while their wives



browsed through elegant cut crystal glassware and ornate figurines in comfort, protected from the harsh elements of the desert. Although William died in 1899, the store continued to do business until 1914, when the mining business declined and the store closed. Most of the above-ground buildings were moved to other locations, but the underground store had to stay in place. In the 1920s it became a popular refuge for passing hoboes, but one of their fires burned it completely, leaving only a depression in the ground to mark the site of Ajax Department Store. ▣

THE CHURCH HISTORY MUSEUM

The Church History Museum is the premier museum operated by The Church of Jesus Christ of Latter-day Saints. Located in Salt Lake City, Utah, opposite the west gates of the Church's Temple Square, the museum contains collections of art, artifacts, documents, photographs, tools, clothing, and furniture from the almost two-century history of the Church. The museum was dedicated and opened on April 4, 1984. A major instigator of the creation of the Church museum was Florence Smith Jacobsen, a Church curator and a former general president of the Church's Young Women organization.

Born in Salt Lake City, Florence Smith was the granddaughter of two LDS Church presidents: Joseph F. Smith and Heber J. Grant. Her longtime work in preserving Church historic sites and artifacts garnered for her, in 2010, the Junius F. Wells Award presented annually by the Mormon Historic Sites Foundation. Her accomplishments include saving the Lion House from demolition and overseeing its restoration as well as the restoration of the Beehive House. As Church curator she supervised restoration of such landmarks as Promised Valley Playhouse in Salt Lake City; the E. B. Grandin Building in Palmyra, N.Y.; the Brigham Young home in St. George, Utah; and the Newel K. Whitney home in Kirtland, Ohio.

Of the
Beehive
House,
Florence



Florence S. Jacobsen

commented, "I remember as a little girl going down to the Beehive House on Saturday afternoon with a couple of my brothers," she said. "We would go up the back stairs to the second floor, and there would be Grandfather Smith (Joseph F. Smith) with his lovely beard. And he would hold out his arms and say, 'Come here, my darlings,' and we would run over and jump on his lap. What a great experience! Then he'd open up a big drawer on the right side of his desk, and there he would have candy."¹

Jacobsen's request to LDS president Spencer W. Kimball that "a museum be built to house and display the Church's historic treasures"² led to the construction of the Church History Museum.

"The beautiful and enduring are apparent even at the main entrance of the museum in the striking thirty-by-thirty-foot stone-relief facade resting just above the doorway. This piece of art, sculpted by LDS artist Franz Johansen, symbolically ties together the two areas of art and history.



“Composed of nine ten-foot squares unified by a circle moving through the outer areas, the granite-faced sculpture portrays some of the main themes of Church history. In the central portion, which depicts the restoration of the gospel and the early days of the Church, a beam of light beginning near the top radiates down upon Joseph Smith and the angel Moroni as he delivers the gold plates. The rays continue into the heart of the facade showing the first printing of the Book of Mormon in 1830 and symbolizing the need for publishing the word of the Lord. The lower scene portrays the organization of the Church. . . . Illustrated on the left side are the concepts of temples and covenants, the exodus and journey across the plains, and the settlement in the West. The right panel reflects the present-day era with its focus on temples, missionary work, and the family.”³

A visit to the Church History Museum is an unforgettable experience with history and heritage. Among the many artifacts in the permanent display are a copy of the first Book of Mormon printed in 1830; John Taylor’s pocket watch and Hebrew Bible; a pot made by Heber C. Kimball; a cane given to Lorenzo Snow by the Sunday School children of Samoa four days before his death; a mallet that belonged to Wilford Woodruff, used for tapping into place the capstone for the Salt Lake Temple; a wood-carved odometer built in the 1880s to measure wagon miles during the Saints’ journey to the northern Arizona settlements; and trunks used by Danish converts immigrating to

the United States during the 1850s.

Among the Presidents’ numerous personal artifacts are the Prophet Joseph Smith’s Nauvoo Legion sword, a pair of Brigham Young’s boots, and President George Albert Smith’s



Covered wagon display.

from Guatemala, tapas made by Polynesian Saints, and a tapestry created by an Armenian family portraying the Presidents of the Church and the trek West. The museum has sponsored international art competitions and exhibitions every three years since 1987 for Church members.

Permanent displays are periodically replaced with new ones. A current display of the Tabernacle examines architectural influences on its design and construction, displays historical photographs documenting the construction progress, and pays tribute to the sacrifice and dedication of the pioneer workers.

Located on the same block as the Church History Museum is the Deuel Log Home, the finest remaining example of the type of housing built by the pioneers during the first year in the Salt Lake Valley.

The museum is open to the public seven days a week year round, from 9 a.m. to 9 p.m. weekdays, and from 10 a.m. to 7 p.m. Saturdays, Sundays, and holidays; closed Thanksgiving, Christmas, New Year’s Day, and Easter. Guide service for scheduled groups is available weekdays. The museum store is open Monday through Saturday from 10 a.m. to 7 p.m. ▣

Sources and excerpts from R. Scott Lloyd, “Life of Building: Florence S. Jacobsen Honored for Preserving Church Sites,” Church News, May 1, 2010; Kerril Sue Rollins, “LDS Artifacts and Art Portray Church History: The New Church Museum,” Ensign, April 1984, 44.

1 & 2. Lloyd, Church News, May 1, 2010.

3. Rollins, Ensign, April 1984, 44.



The First Vision depicted in stained glass.

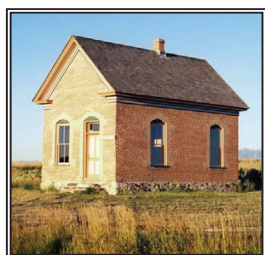
PIONEER MUSEUMS *and Historical Sites*



CALIFORNIA: *San Diego—San Diego Mormon Battalion Historic Site.*

About 500 men enlisted in the Mormon Battalion, and about 80 women and children traveled with them.

They began their journey in the sweltering heat of Council Bluffs, Iowa, on July 20, 1846, leaving their loved ones behind. The battalion completed one of the longest infantry marches in American history—about 2,000 miles through what are now seven states and into Mexico. Visitors to this site will learn about the Mormon Battalion. 2510 Juan Street. (619-298-3317)



IDAHO: *Chesterfield—Chesterfield Historic Town Site.* Chesterfield was first settled in 1879. Through the efforts of the Chesterfield Foundation, many historic buildings have been pre-

served or restored, including the original LDS meetinghouse, the amusement hall, tithing office, and tithing granary. Located 11 miles north on U.S. Highway 30, Bancroft, ID. (208-648-7177) or (208-648-7124)



IOWA: *Council Bluffs—Kanesville Tabernacle.*

This is a replica of the log building where Brigham Young was sustained as the second prophet and President of The Church of

Jesus Christ of Latter-day Saints. 222 E. Broadway. (712-322-0500)

Greenfield—Adair County Heritage Museum. A Mormon Trail Interpretive Panel near the main museum building tells the story of the Mormon trek



through Adair County and includes a map of the migration route across Iowa. Additional Mormon Trail memorabilia is included in a display inside the museum's main building. Located on

the west edge of Greenfield, on the north side of Highway 92. (641-743-2232)



Mount Pisgah, Union County—Mount Pisgah Pioneer Cemetery. Mount Pisgah was established in southern Iowa as a temporary way-station for Mormon immigrants who crossed the Plains

from 1846–1852. The call to fulfill positions in the Mormon Battalion came to Mount Pisgah. A monument here lists the names of many people who lost their lives at Mount Pisgah. 1704 Mount Pisgah Road, Thayer, IA. (641-763-2504)



NEBRASKA: *Omaha—Mormon Trail Center at Historic Winter Quarters.*

Thousands of members of The Church of Jesus Christ of Latter-day Saints spent the winter of 1846 to 1847 in

the encampment they called Winter Quarters. The Center is adjacent to the Mormon Pioneer Cemetery, which is the final resting place of more than 325 Saints who died at Winter Quarters from illness, hunger, and poor living conditions. 3215 State Street. (402-453-9372)



NEVADA: *Las Vegas—Old Mormon Fort.*

Several settlements were established in the 1850s between Salt Lake City and

California along the Mormon Corridor, including the short-lived Mormon Fort in Las Vegas. The Old Mormon Fort is now a State Historic Park. 500 E. Washington Ave. Open 8:00 a.m. to 4:30 p.m. (702-486-3511)



UTAH: *Bountiful* - **Wilford Wood Museum.** The museum was established and built by Wilford C. Wood. After his passing away, his wife, Lillian, and his two daughters continued his vision and mission of preserving the memory of Joseph Smith and the history of The Church of Jesus Christ of Latter-day Saints. Tours are offered from late spring to early fall and are by appointment only. 3697 S. 550 W. (801-292-7676)

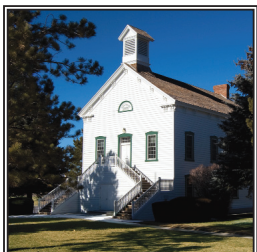


Castle Dale–Emery County Pioneer Museum. A fully stocked mercantile has been re-created with items that early settlers might have purchased. A lawyer's office, schoolroom, and typical pioneer home are authentically re-created. 64 E. 100 N. (435-381-5154)



Cedar City–Iron Mission State Park and Museum. The story of development in Iron County. A diorama, based on descriptions of the original iron foundry, is on display. Displays also include a collec-

tion of horse-drawn vehicles used from 1870 to 1930. Just off I-15 on the northern side of Cedar City. (435-586-9290)



Central - Pine Valley Chapel. This unique chapel was built in 1868. Peer into its attic, which was constructed to resemble an upside-down ship hull. Ebenezer Bryce used his

shipbuilding experience to design the chapel. 8 miles east of Central on Pine Valley Road. (435-574-5181) (See article in *Pioneer* magazine 2010, vol. 57, no. 3, 35–36).

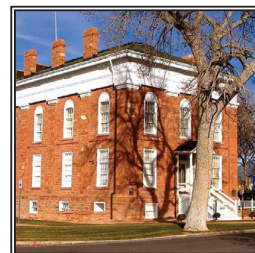


Cove Fort–Cove Fort Historic Site. In 1867, Brigham Young called Ira Hinckley and his family to direct the building and operations of the fort in order to offer protection and refreshment to the traveler. This is the only fort built by the Latter-day Saints in the 1800s that still stands. Northeast of the junction of I-15 and I-70. (435-438-5547)



Farmington–Pioneer Village at Lagoon. Pioneer Village is the reconstruction of a typical frontier community as it might have existed in the late 1800s. This community consists of 42 authentic 19th-

century stores and buildings, as well as artifacts with which they might have been furnished. The original Pioneer Village was established by the Sons of Utah Pioneers in Salt Lake City and later relocated to Lagoon. Located just east of I-15 in Farmington. (801-451-8000)



Fillmore–Territorial Statehouse State Park Museum. Utah's oldest existing governmental building now housing interpretive exhibits on the state's political beginnings. Also exhibits

paintings of early Utah artists. 50 West Capitol. (435-743-5316)

Lehi–John Hutchings Museum of Natural History. Pioneer exhibits and other historical memorabilia. 55 N. Center Street. (801-768-7180)



Ogden—Fort Bueneventura State Park.

Fort Bueneventura brings back one of the most fascinating periods in Western American folklore, the Mountain Man era. The Fort has been re-

created on the original site, and guides in period dress interpret the fort as well as the historical lifestyle of the Mountain Men and the Indians who inhabited the area. Authentic artifacts are also displayed. 2450 A Ave. (801-621-4808)

Provo—George Albert Smith Pioneer Village.

Operated by the Brigham Young chapter of the Sons of Utah Pioneers, the village includes seven historical structures. Located in Provo's North Park on 500 W. and 600 N. Summer hours: 5–8 p.m. Monday, 4–7 p.m. Tuesday to Friday, Saturday 1–4 p.m. Special scheduling call (801-377-8295) or (801-375-9299). (See article in this issue, 16–18).



Salt Lake City—Beehive House.

The Beehive House was built in 1854 and served as home to Brigham Young when he was President of The Church of Jesus Christ of Latter-day Saints and gover-

nor of Utah Territory. Now a National Historic Landmark, this home has been beautifully restored with furnishings of the period. 67 E. South Temple (801-240-2671)

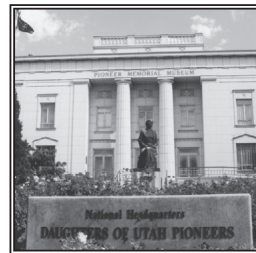
Church History Museum. History of The Church of Jesus Christ of Latter-day Saints from its beginnings to the present day. Look into a covered wagon, climb into the bunk of an immigrant ship, learn about the pioneer trek in 1847 and the settlement of the Intermountain West. 45 N West Temple #200. (801-240-3310)

Mormon Pioneer Memorial Monument.

Located at 140 East First Avenue, one block from Temple Square, are the gravesites of Brigham Young



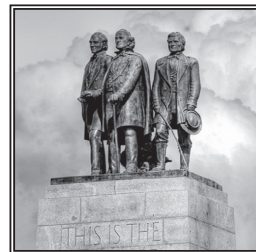
of the railroad in 1869.



Pioneer Memorial Museum.

The Pioneer Memorial Museum (also known as the DUP Museum) is noted as the world's largest collection of artifacts on one particular subject, and it fea-

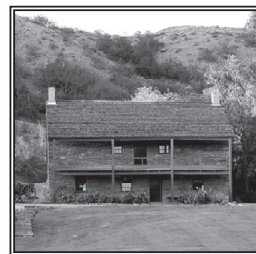
tures displays and collections of memorabilia from the time the earliest settlers entered the Valley of the Great Salt Lake until the joining of the railroads at Promontory, Utah, on May 10, 1869. The Daughters of Utah Pioneers also has satellite museums located throughout Utah. The Pioneer Memorial Museum is located at 300 N. Main Street. (801-532-6479) (See the article in this issue, 4–13.)



This Is the Place Heritage Park.

A premier living history attraction that preserves the heritage and history of Utah. The Park includes storied accounts of the settlement of the West, told by

knowledgeable interpreters in a setting of original and replica historic buildings. 2601 East Sunnyside Ave. (801-582-1847)



Santa Clara—Jacob Hamblin Home.

Built in 1862 by Mormon craftsmen for Jacob Hamblin, noted missionary to the Indians. The home is constructed of Ponderosa timbers from Pine Valley

and local red sandstone. The building was home for Jacob Hamblin and his family and was also

headquarters for his missionary work. Santa Clara Blvd. and Hamblin Drive. (435-673-5181)



Spanish Fork–Icelandic Monument. The first Icelandic immigrants to come to the United States were converts to The Church of Jesus Christ of Latter-day Saints. Between 1855 and

1914, there were 410 Icelanders who immigrated to Utah, the majority of whom settled in Spanish Fork, Utah. In 1938, the Daughters of Utah Pioneers and the Icelandic Association of Utah dedicated a lighthouse monument commemorating the first permanent Icelandic settlement in the United States. In June 2005, additions were made to the small park. 785 E. Canyon Road. Hours: Daylight to dark.



Stansbury Park–Restored Benson Gristmill. The mill mirrors the past with a log cabin, historic buildings, equipment, and a working blacksmith shop. This renovated mill was constructed

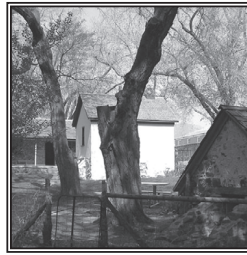
by early Mormon pioneers and is listed on the National Historic Register. 325 Highway 138. Open May 1 through Oct. 31. Hours: Monday–Saturday 10:00 a.m.–4:00 p.m. (435-882-7878)



St. George–Brigham Young Winter Home. Built around 1873, this was the home of the President of The Church of Jesus Christ of Latter-day Saints and governor of the provisional State of Deseret.

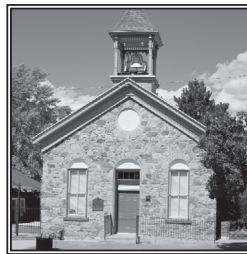
Brigham Young spent the last winters of his life in the St. George area enjoying the warm weather and directing the building of the St. George Temple and Tabernacle. 67 W. 200 N. (435-673-2517)

Syracuse–Fielding Garr Ranch. Fielding Garr was assigned by the Mormon church to establish a



ranch on Antelope Island as a stronghold for managing the Church tithing herds. The Church herds supported the Perpetual Emigration Fund, which assisted Mormon Church members from

Europe in making the trek across the Great Plains. Take the Utah-108/Antelope Drive exit, Exit 332, from I-15. (801-554-9253)



Tooele–Tooele Pioneer Museum Complex.

Comprised of two distinct museums at one location with historic artifacts and antiquities by the Sons of Utah Pioneer and the Daughters of

Utah Pioneers. 47 E. Vine Street. (435-882-0071) (See article this issue, 18–19.)



Wellsville–The American West Heritage Center. The Heritage Center is a nonprofit organization devoted to celebrating and preserving the heritage of Cache Valley, Utah, and its surrounding

regions, primarily through living history activities, events, school programs, exhibits, and outreach activities. Located 6 miles south of Logan, on U.S. Hwy. 89/91. (435-245-4064)

WYOMING: Natrona County–Martin's Cove.

Experience a handcart trek much like the one pioneers endured over 150 years ago. Visit the Mormon Handcart Visitors Center and view exhibits recording the tragic circumstances of two handcart companies. Leaving late in the summer, they risked bad weather, exposure, and death in order to unite with the main body of The Church of Jesus Christ of Latter-day Saints. Off State Route 220 just west of Devil's Gate. Summer hours: 8:00 a.m.–7:00 p.m. Winter hours: 9:00 a.m.–4:00 p.m.



Florence Youngberg

by Marilyn
Johnson,

SUP LIBRARY DIRECTOR

Sometimes we think only of pioneers as living long ago. We may wish we had known them personally. We honor them and their deeds. We recognize that pioneers laid the foundation upon which we build our lives.

Florence Youngberg is a living pioneer whose accomplishments and service have left a legacy to the community and to the Sons of Utah Pioneers (SUP) organization. Florence has worked for the Sons organization since 1981 as office secretary and since 1992 as SUP Research Library director. We are grateful to be the beneficiary of her many talents in leading and implementing the large number of projects asked of her and her staff. Her persistence, knowledge, and work skills have provided a firm basis for past and future library projects.

In 1999, Florence received the Utah Heritage award from the Utah State Historical Society "for outstanding work which contributes to an appreciation of Utah's heritage." Florence has documented our pioneer past and served as a long-time leader in pioneer appreciation, research, and publication. Florence has devoted a lifetime of service to the cause of Utah history in such capacities as director of the Sons of Utah Pioneers Library, director of the LDS Family History Center, organizer and first captain of the Canyon Rim Camp of DUP, officer and researcher in several family organizations, author of *Parley's Hollow* and the booklet *Parley's Historic Nature Park*, organizer of family history fairs, and energetic public speaker on local and family history.¹

Florence's variety of jobs has helped her be the

multi-talented lady she is today. When she was much younger, she worked at Woolworth's decorating Easter eggs. Later, even though she had no formal nurse's training she worked as a nurse and receptionist for Dr. V. M. Sevy. The initial experience helping during a minor surgical procedure was very instructive for Florence. She worked for ZCMI in the Bridal Department. After leaving ZCMI to start her family, she was Bridal Consultant for the *Deseret News*, and wrote a weekly column called "Bridequette" on bridal etiquette. After giving her family a sufficient start, she became the first secretary of the newly organized Granite Education Association, where in 1969 she wrote the history of that organization.

In 1981 Florence began volunteering at SUP a couple of days a week. In 1982 she was asked to work full time as SUP office secretary. Ten years later she became director of both the SUP Library and the Family History Center, located in the SUP Library. Florence had helped make this Center location possible. For the past 29 years, she has literally spent many hours at the SUP.

She has been a prolific writer of articles and books about family and local history. She edited the SUP four-volume set of *Conquerors of the West*. In addition to giving Scout tours, helping with patron research, and teaching genealogy, she built the SUP Library collections, which are the foundation of our current library.

According to Florence's



biography she had a pioneering spirit even as a child. "She had a curiosity which sometimes drove her mother to distraction when Florence would keep up a constant stream of questions. She was an extremely active child, and her mother never knew where to find her. One day Florence got the urge to see if it were possible to climb clear around the brick home by holding onto the brick with fingers and bare toes. She made it most of the way. She would stand on her head or do cartwheels.

She loved to dance and even wore a hole in her grandmother's carpet because of constant practicing in front of the full-length mirror in her grandmother's house. For many years Florence took dancing, at one time winning a prize when she danced on the stage of the old Pantages Theater. When it was announced that she had won, she was given a choice of a new sleigh or some bottles of milk. Florence chose the milk because she felt her family had more need of that."²

"She loved to invent games. One game she was fond of when she was small was to climb on top of her mother's piano, walk across it and over onto the wide

mantel, which ran the length of the room, and then walk down the mantle and jump off onto the couch which was at the end of the mantle. Another fun pastime at age eight was dressing up in fancy clothes and putting on plays that a friend and she wrote. Neighborhood children and parents came to the evening shows. Parents paid a penny or two to get in. One of the fathers would take the young people down to the store, where they would spend the money they had taken in to buy each child an ice cream cone. In those days cones were only five cents."³

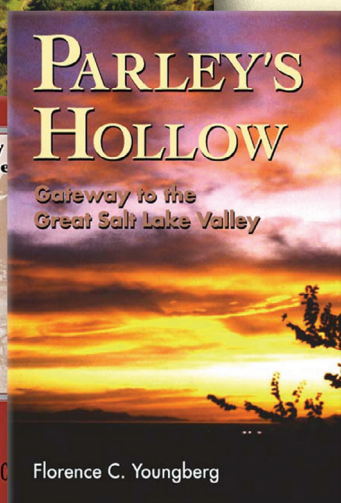
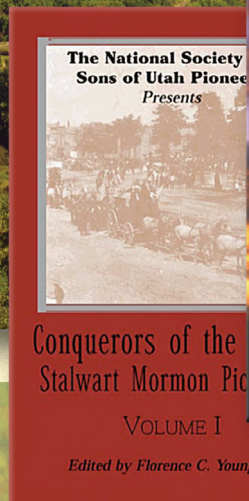
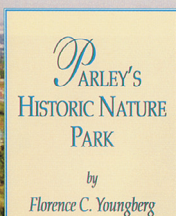
Florence went on a mission to California in 1940. She married Glen Youngberg in the Salt Lake Temple Aug. 20, 1948. They had three children—two boys and a girl. One of the boys and the daughter didn't live. However, Glen and Florence raised their son Jim and a daughter, Karen, from Florence's previous marriage to "J" Earl Kuttler, and eventually raised Karen's son, Don.

Florence feels that life has been good to her, and she has tried to use the many talents and abilities and opportunities she has been blessed with. Those of us who have known Florence have been blessed by her life. ▣

Sources: 1. Utah State Historical Society 47th Annual Meeting, held Aug. 6, 1999, program booklet. Meeting held at Old Main, Utah State University, Logan, Utah. 2 & 3. SUP Library Biography File, Florence C. Youngberg.



Fiftieth Year Jubilee History of Sons of Utah Pioneers by chairman Dr. Orson Wright presented to SUP National President, Phil Richards, and SUP Librarian, Florence Youngberg, July 9, 2002.



An Invitation to the **SONS OF UTAH PIONEERS LIBRARY** *by Marilyn Johnson*

The Sons of Utah Pioneers organization has a wonderful historical research library located in the SUP headquarters building. It is open to the public but the collection must be used on site; materials cannot be checked out.

The basis for the library collection began in the early 1930s when the SUP organization encouraged its members to gather pioneer family histories and histories of the western towns. Members were also encouraged to write their own biographical sketches. These were often published in the SUP newsletters. At first, the SUP emphasized pioneer-era histories. However, the present library has evolved to include histories of pioneers and also histories of living people as well as their ancestors and descendants. The library has historical information on events, groups, localities, and various other subjects. The library houses books, manuscripts, some maps, newspaper clippings, historical publications, and pamphlets. Many items are unpublished, rare and valuable. Pictures accompany some of these items.

Nearly everything in the library was donated by individuals or families. Authors of historical works and publishers sometimes give the library applicable items. Many SUP members send in their histories. The SUP organization sponsors essay contests in local schools and for the general public. For example, the four-volume set of pioneer biographies, *Conquerors of the West*, sponsored by the SUP and edited by Florence Youngberg, contains submissions from the general public about their pioneer ancestors. The library has recently received donations of early Utah newspapers and photographs.

Online submissions of histories can also be made on the SUP website (*before donating, contact the library*).

Over the years many books have been donated to help build a library. When the SUP headquarters building was built in 1980–1981, these donations were boxed up and sent to the new building for the “Pioneer Library.” Volunteers worked part time to catalogue the items. One early librarian, E. Kay Kirkham, in 1985, completed a detailed index of the *Pioneer* magazine.

In 1992, the office secretary, Florence Youngberg, became director of the SUP Library and the Family History Center, located in the library area. Florence had been instrumental in obtaining permission to have the Center in the building. The library was opened full time instead of only a few hours a week. In the 29 years that Florence directed the library, tremendous growth took place and it became necessary to appoint a separate director for the SUP Library and the FHC. Florence stayed as the SUP Library director and Sandra Jensen became the FHC director. The FHC eventually moved back to a neighborhood LDS stake building. Florence laid the foundation for many current library projects because of her skills and interest in genealogy, historical research, and writing. Her work made it easier for the library to move forward into the digital age.

Library users are generally seeking information for their own family’s unpublished history or are professional authors. Historical writers come for extended time periods to read, study, and take notes from all possible sources in the library on topics they are researching. Patrons call, email, fax, write, and come in, asking if we have information about a particular person, event, family, or place. Sometimes they are preparing a scrapbook for a birthday or anniversary. Patrons often ask if we have anything on their dad, since he was an SUP member. Other times they are doing genealogical research on their family lines and need names and dates. Students come to do research for school assignments. Information about the Mormon Trail experiences is sought. People want to know about the Pony Express or Mormon Battalion or histories about western states, counties, and cities. One couple needed names of early residents in a particular town to help settle a land dispute.

Add the SUP Library to your list of research gems to use! The hours are from 9 a.m. to 4 p.m. on Tuesday, Wednesday, and Thursday. The library is located at 3301 East Louise, (2920 South), Salt Lake City, Utah 84109. Telephone: 801-484-4441, Fax: 801-484-2067, and Email: sup1847@comcast.net, Website:

www.sonsofuthapioneers.org

Sources: SUP organization history files. Florence Youngberg library files and File 1 biographical information. Marilyn Johnson library instruction handouts. ■

The Wallace & Woods Families

by Frank A. Madsen
MAGAZINE EDITORIAL ADVISORY
BOARD



Henry Wallace, 1862

Elen Louise Wallace (Madsen) was born on April 25, 1909, in Salt Lake City, Utah, the first child of Ashley Harper Wallace and Claribel Louise Woods. She graduated from LDS High School and attended the University of Utah, where she met and married Frances Armstrong Madsen. She served as president of the Emigration Stake Relief Society and then served for 11 years on the General Board of the Relief Society before serving for 16 years as second counselor in the General Relief Society Presidency with Belle Spafford as General President.

Elen had great admiration and love for those who preceded her in the Wallace and Woods families, and she would want their stories told.

THE WALLACE FAMILY had lived in Frome, Somersetshire, England, for more than 10 generations. Their genealogy has been traced back to at least 1540. Frome was, and is, a thriving agricultural community and a woolen manufacturing market town just South of Bristol and Bath in what is called the West Country.

Henry Wallace was born there on April 27, 1840. In 1845, as was the custom of the time, he was apprenticed with a seven-year contract of indenture to James Biggs in his bakery and confectionary shop. He replaced John Kelson, who had completed his apprenticeship. John had converted to the Mormon faith and was moving to Zion. As he began the transition for Henry's apprenticeship, he also taught Henry the gospel. Henry joined the Mormon church, completed his apprenticeship, and moved to London with a new job in a fine bakery. There he met Elen Harper, the daughter of a poor Scottish tenant-farmer who had also moved his family to London. Elen had also converted to the Mormon faith, the only one in her family to do so.

They decided to marry but determined to wait until they could be married in the Endowment House

in Salt Lake City. In May of 1862 they sailed to America on the *William Tapscott*, among a large group of 807 Saints sailing from Liverpool that day. They arrived in New York, and the next day took the train to St. Joseph, Missouri.

This was in the middle of the Civil War—their train was fired upon with cannons by Confederate troops. Union Troops finally arrived, surrounded the depot, and forced the surrender of the Confederate forces.

Elen and Henry took a river steamer to Omaha, walked six miles to Florence (Winter Quarters), and then in a wagon train of 500 souls, arrived in Salt Lake City on Oct. 5, 1862. They took whatever jobs they could find and finally were able to be married in the Endowment House on Feb. 7, 1863.



In March of 1863 William Eddington asked Henry to manage a confectionary and bakery, which was an immediate success. Charles Evans bought out Eddington's interest, so the business became Wallace and Evans (*pictured above*). Business boomed for several years. Henry purchased Evans's share, and he was well on his way to financial independence. In fact, he built a two-story candy factory and store just west of Dinwoody's furniture store on First South. Unprecedented prosperity followed.

❖

Then the Panic of 1873, a nationwide financial crisis, struck; and the economy collapsed in Utah. Mines and factories closed, hundreds were unemployed, and businesses throughout the city failed. Henry and Elen lost everything! But they never gave up.

In 1875 Henry started up his business again until he was asked to manage the grocery department of the Eagle Emporium (part of ZCMI). He operated that business successfully for 10 years until he joined George Husler of Husler Flour Mills in the purchase of the Utah Cracker Factory in 1885. Within five years he bought out Husler's interest in the company and was in strong financial position when he sold his company to the American Biscuit Company of Chicago. He took stock in that company in compensation and remained general manager. In 1898 when American Biscuit and three other of the nation's largest baking companies merged to form the National Biscuit Company (Nabisco), he again took advantage of stock options and more than achieved his dream of financial success. He was broadly invested in Utah companies with consequent comfortable wealth. But, in the end he said, all that really matters is the gospel and the family. Henry died in 1932, having outlived his beloved Elen by some 17 years.

THE WOODS FAMILY were visiting in Glasgow, Scotland, where Francis Charles Woods was born on Jan. 12,

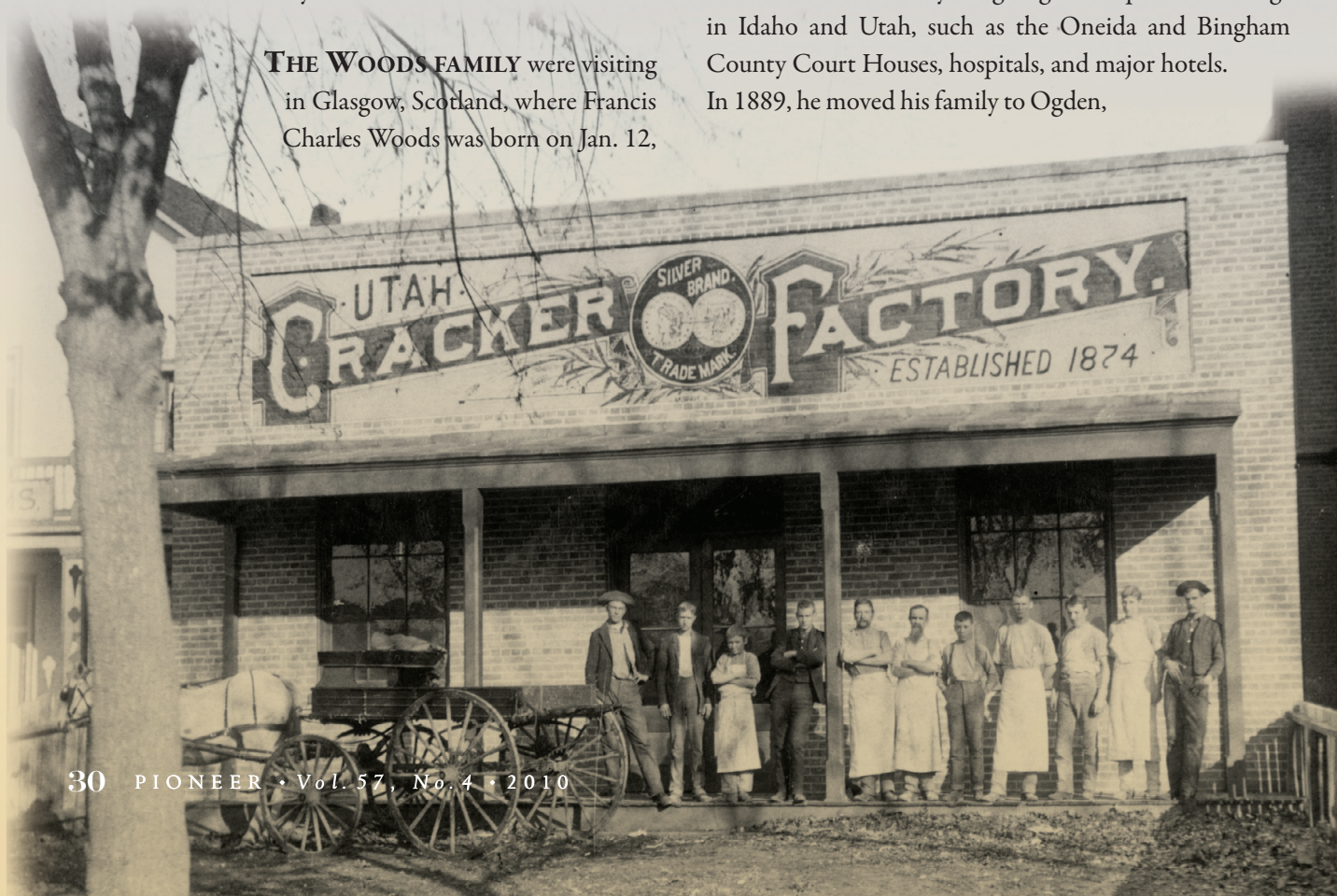
1844. The family had lived for many generations in West Central and South Central England; in fact, Francis Charles Woods could trace his mother's line back to the Ayle Ward family in the 1300s in that area.

Frank's father, Edmond, was an organ builder, skilled builder, and an architect, as had been his father before him. Frank served an apprenticeship at a large pipe organ factory; and while doing so, he became acquainted with Mormon elders. He was baptized on Feb. 5, 1867, by Elder Charles W. Penrose, and in 1864 Frank joined with a company of Mormon emigrants and traveled to America. The Transcontinental Railroad had just been completed, so that company was among the first to travel to Utah by train.

He was able to find work in Uintah. Upon completion of that task, he went to Salt Lake to work for Joseph Ridges in the creation of the Tabernacle organ. He had the skill to troubleshoot and solve any problem in its construction and use.

While working in Salt Lake, he met and later married Parley P. Pratt's youngest daughter, Evelyn. He was called to live in Malad, Idaho, where six of their 13 children were born.

But Frank was busy designing ornate public buildings in Idaho and Utah, such as the Oneida and Bingham County Court Houses, hospitals, and major hotels. In 1889, he moved his family to Ogden,



where there were better opportunities for his family. In Ogden, Frank executed his finest and most enduring architectural gems. In 1889 he built the St. Joseph's Catholic Church (pictured right), a magnificent Victorian Gothic stone structure still regarded as one of the most outstanding examples of religious architecture. His firm designed and built dozens and dozens of fine public buildings, schools, and residences (Sacred Heart Academy; Presbyterian Church on Grant Avenue in Ogden; the Healy Hotel; the William Eccles Home; Madison, Emerson, and Washington schools). In short, he was one of the leading pioneer architects, particularly in Ogden.

Evelyn Pratt (Woods) was born Aug. 7, 1856, just one year prior to the assassination of her father, Parley P. Pratt. Elder Pratt had been serving a mission to the Southern States. Hector McLean had filed a lawsuit accusing Parley of causing an estrangement between McLean and his former wife, Eleanor. Parley was exonerated by the Arkansas court, but McLean and two friends pursued and killed him.

Evelyn felt she had an important stewardship in perpetuating the name of her father. She wanted her children to remember that Parley was called to be one of the first Mormon Apostles, that he was imprisoned and persecuted in Missouri, that he suffered the exodus from Nauvoo, that he participated in the settlement of the Great Basin, and that he was regarded as a significant thinker and writer of his time.

A final point of interest with respect to Parley P. Pratt was his heritage. He descended from some of the



leading luminaries of the early colonial period. Reverend John Lothrop was a direct ancestor. Lothrop was a Puritan cleric, exiled to America because of his beliefs and then criticized by the Puritans, whose harshness and lack of forgiveness he could not accept.

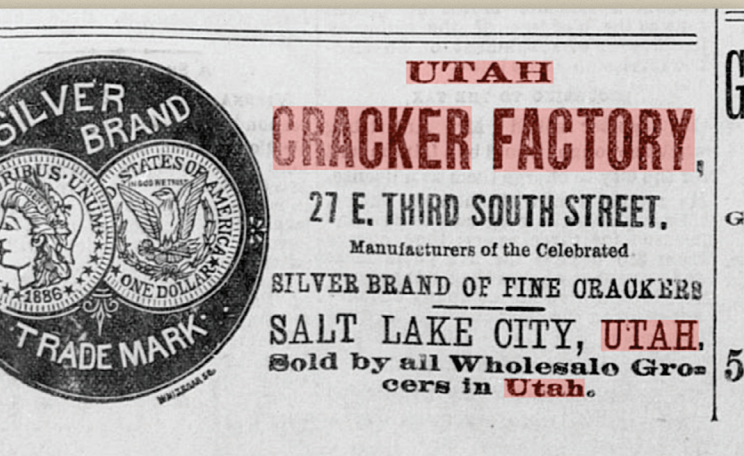
Reverend Francis Marbury was another ancestor who was singularly prominent in the early history of the Massachusetts Bay Colony, but whose daughter Anne Marbury Hutchinson was perhaps more famous and honored than her father. She was considered the most intellectual woman in America and taught a gospel of love and forgiveness. She was driven out of Massachusetts to Rhode Island, where Roger Williams also resided. She and all of her remaining family except one daughter, Susanna, were killed by Indians.

Parley also descended from Henry II, King of England, and his wife Eleanor of Aquitaine, through a daughter; because of that relationship, he was related to nearly all the Crowned Heads of Europe, back to Charlemagne, and even to Clovis, first king of France, in about A.D. 350.

Evelyn was appreciative of her heritage, but to her all that really mattered was her personal testimony (and that of her husband) of the gospel of Jesus Christ, His church, its leaders, and the necessity of doing what is right. ▣

Source: W. Dee Halverson, In The Footsteps of Faith—The Wallace Family History.

Ad in the Salt Lake Herald, Tuesday, Jan. 29, 1889. Factory photo courtesy Utah State Historical Society.



NEW MEMBERSHIP

April

Jerrold Bringhurst
 Randall K. Cloward
 Ferrell L. French
 Heber Kimball Geisler
 Dennis Holland
 Michael Mower
 Richard Kent Murdoch
 Gerald R. Olson
 Keith Sorensen
 Bart L. Spencer
 Robert M. Strebel
 R. Kent Tanner (Life)
 Anthony Tidwell
 Charles Ronald Walker

May

Howard Dale Alexander
 Anthon Anderson
 Russell J. Barney
 E. Grenn Clark
 Davis S. Decker (Life)
 Scott Hardman
 Robert D. Hardy
 Bruce S. Hughes
 Sam A. Jackson
 Philip Linville
 Mark Marshall
 David Midgley
 M. Lee Morrell
 Larren Nelson
 David O. Reeve
 Paul M. Ricks
 David Lawrence
 Smith (Life)

David Leslie Smith (Life)
 Alan D. Turner (Life)
 James O. Whitelock

June

Stan Allen (Life)
 Vernal A. Andersen
 (Life)
 Larry Bradford
 John K. Cluff (Life)
 Einar Corelli
 Lawrence A. Haines
 Robert B. Harris
 Daniel M. Jones
 Gordon V. Miller
 Ned N. Nalder
 Jerry Puzey
 Wesley G. Vorwallner
 (Life)
 Birch Weimer

July

Terry L. Bennett
 David Maughan (Life)
 John Maughan (Life)
 Cameron Nielsen (Life)
 Justin Nielsen (Life)
 Kyle Nielsen (Life)
 Miles Nielsen (Life)
 Preston Nielsen (Life)
 Ryan Nielsen (Life)
 Tyler Nielsen (Life)
 Gregg J. Smith
 Jake Smith

August

Rodney Ashby
 Lynn Alfred Capener
 Brent Francom
 Col. John Knollin Haws
 (Life)
 Garth Josephson
 G. Ray Manning
 Mark May (Life)
 Steve Pickett
 Gregory W. Toone

September

Joe Ashman
 Albert G. Bottema, Jr.
 (Life)
 Chad A. Green
 Reed Richards
 Raymond G.
 VanderDoes
 Lloyd Peter Willardson

October

Jeffrey H. Barnes
 Richard Brown Best
 John Lynn Edrington
 (Life)
 Daniel C. Green (Life)
 Phillip B. Johnson
 Dave A. Reed (Life)
 David C. Strasser (Life)

ANNUAL MEMBERS CONVERTED TO LIFE MEMBERS

May

R. John Clayton
 Don A. Johnson
 Don Parry

June

L. Don Berchtold
 O. Kent Berg

July

Bradley W. Clayton
 Jan Eugene Wynn

August

Russell Ted Peacock

October

Albert G. Bottema, Jr.

DECEASED MEMBERS

At Large

Lewis P. Nelson

Box Elder

Calvin S. Andrus
 Dean Freeman

Bountiful

Wayne E. Fisher

Canyon Rim

Richard Jackson

Cotton Mission

Joseph Robinson
 Lamoreaux

Hurricane Valley

Conrad Huizar Campos
 Lehi, Larry S. Decker

Mills, Dwane S. Egan

Ogden Pioneer

Burt John Tensmeyer

Pioneer Heritage

Carmon Slaugh

Salt Lake City

Horace S. Snyder

Settlement Canyon

Willard Atkin, Jr.

USRV, Ralph William

Leseberg

YEARLY SYMPOSIUM

by L. LaMar Adams,
 SUP PRESIDENT ELECT

The yearly SUP Symposium was greatly enjoyed on Saturday, Sept. 18, by about 400 participants coming from as far away as 600 to 800 miles to attend.

The theme of the symposium was "The Doctrine of Pioneering—Adam into the Millennium—Gospel Pioneering—Always to the Covenant (Temple)." The theme was presented in fulfillment of the commandment, "Know ye that ye must come to a knowledge of your fathers?" (Mormon 7:5) Presenters at the symposium illustrated how gospel pioneering is an ordinance of covenant-making in coming unto the temple, of which the Exodus is a prototype.

Dr. Wilfred Griggs, a noted BYU archaeologist and professor, photographically illustrated how even the Egyptian pyramids were used as a type of temple for the purpose of preparing the candidate to approach God. He also illustrated how pyramids were not used as burial tombs, but instead served as empty tombs depicting the resurrection—a prototype of the Savior's empty tomb. His topic was "Pioneering to the Covenant—Joseph Smith, Pyramids, & Temples." He emphasized how Joseph Smith's explanations of the Abrahamic Egyptian facsimile were reliable, authentic, authoritative, and beyond the scholarship of his



BYU student Kim Matheson and professor C. Wilfred Griggs measure a mummy at an excavation in Fayum, Egypt, in 2010. (See Brian Maffly, "BYU diggers rewriting history in Egypt," The Salt Lake Tribune, Dec. 10, 2010.)

day, and even our day, in contrast to the would-be critics who rely on the ever-changing theories of man.

Dr. Ray Huntington, BYU professor of ancient scripture, depicted the Exodus as a "Pioneering Prototype of Things to Come (Deut. 4:20)—Coming unto the Covenant, the Temple." He demonstrated how, from Adam down through history to the Exodus, and from the Exodus to the Restoration and even our own personal lives, pioneering served as a sacred journey by which God's children sought to commit themselves to Him.

V. Dallas Merrell, of the Seventy emeritus, gave a heartwarming presentation on his experiences in "Pioneering Friendships at the Vatican." He gave "a glimpse of a modern-day strategy for friend-shipping that eventually led us on a trailblazing trek to Rome." He concluded with, "We have

opportunities in each of our lives, whether the scope of our reach is local, cosmopolitan, or throughout this good earth, to participate in some small way or in a significant way to witness or contribute to the unfolding of the Lord's work. This is one of our pioneering opportunities and divine calling."

Dr. Michael Ballam (unable to present due to unexpected preparations in New York for an international music competition in Rome) provided a DVD for Dr. L. LaMar Adams to adapt to the topic of "Music: Pioneering through the Ages; Songs of the Redeemed" (Mosiah 15:29–31). Concepts from Dr. Ballam's presentation included (1) music is the language of the Gods provided through the light of Christ with light and power to those who seek, (2) the Adversary also uses the power of music through his forces to rule his world, (3) music was used in pioneering from the beginning of time, (4) music serves both in the covenant ordinances to help bring us to the Savior and as an ordinance in itself through the Song of the Redeemed and Shouting Praises to the Holy One of Israel. It is used in the very important divine occasions, as when the choirs of angels sang at the birth of the Savior and at His triumphal entry into Jerusalem.

Elder M. Russell Ballard, Quorum of the Twelve Apostles, gave a wonderful keynote address, at the evening banquet, on pioneering from Adam to the Restoration. He said, "Of course, the greatest

pioneer of all is the Savior. . . . No footsteps in time or eternity have required such perfect faith as did the footsteps of the Savior. His great Atonement is beyond expression the most remarkable footstep of faith.

You all know he was the greatest pioneer that has ever lived."

*Elder M.
Russell Ballard*



Elder Ballard added, "But even though the wilderness we've been given to conquer is decidedly different from the rough and rocky trail to Utah and the barren landscape that our pioneer forebears encountered in 1847, it is no less challenging and trying for us than it was for them."

He added, "And it is certainly no less important for us to keep our eyes on the prophet, our shoulders to the wheel, and our feet firmly planted on the trail of faithfulness." Elder Ballard said that our pioneer task is to build on the faith of our fathers through constant scripture study, prayer, obedience and repentance.

He declared, "Ahead of us will be the faith to defend religious liberty here in America. We must build relationships with those who love God and believe that religion has every right to speak out in the public square in behalf of people of faith who choose to worship God according to the dictates of their own conscience." ▀



2010 National Convention

*Sons of
Utah Pioneers*

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